

### ...And the B

Those who scoffed  
a vigorous economy in  
the faith and determina

Many said that t  
that the arid soil woul

What these doub  
mon people really belie

blossom as a rose, and believed in it strongly enough that they were willing  
to work together to make it happen.

The faith they possessed is typified in these words of Charles W.  
Penrose, written in England, as he envisioned the land of Zion:

"In thy mountain retreat, God will strengthen thy feet;  
Without fear of thy foes thou shalt tread;  
And their silver and gold, as the prophets have told,  
Shall be brought to adorn thy fair head."

How true these words really were can be seen in nearly every com-  
munity that was settled by the hardy Mormon pioneers. It certainly has  
been true in the growth and development of Heber City.

Of course, Heber's commerce and industry didn't develop over-  
night, but as it grew, little by little, it began to have an impact over a  
wide area. The silver and gold of those who once scoffed literally came  
back to benefit the people. Purebred cattle and horses were sold through-  
out the country, dairy and farm products found wide acceptance and  
rich mineral deposits attracted nation-wide mining interests to the area.

The principle of "first things first" motivated the development of  
Heber City's commerce. Those who came to the valley in the Spring  
of 1859 had as their first concern the winning of food from the earth to  
sustain themselves during the long winter months. Thus, agriculture  
became the first "business" in the valley and it has continued to domi-  
nate the commercial scene through the years. The grain raised that sum-  
mer of 1859 was frost-bitten before it matured, but it was usable and the  
people were grateful for it. Many ate it cooked whole, while others  
ground it in small hand mills. John Crook, commenting on the crop that  
year, said "we ate mush, mush and more mush."

Clothing was also a vital need of the people in the new lands of Provo  
Valley. They brought some clothing with them to the valley, but as it



Beautiful Heber Valley, nestled in the tops of the Wasatch Mountains, shown here in  
this air view taken in 1959.

wore out and as youngsters grew up there was always the need for more.  
At first, each family had to make its own cloth, and the weaving industry  
was on an individual basis. The men would shear wool from the sheep,  
and then the women would wash it, cord it and spin it into cloth by mixing  
in some cotton yarns if they were fortunate enough to have cotton on  
hand. Hand cording was very slow, and whenever possible the wool was  
taken to Provo to be corded. Later, Moses Cluff built a cording machine  
in the north-west part of town, constructing a mile-long mill race, hand-  
dug, to power the machine.

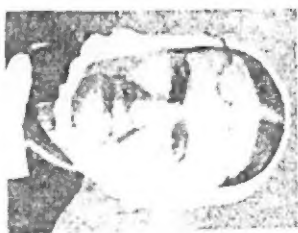
Home-spun cloth served the people for many years, and what it may  
have lacked in attractiveness it more than made up for in durability and  
warmth. There were generally two grades of material, linsey and jean.

The first professional weaver in the community was William Aird,  
who made linsey cloth. As he and others produced more material, home  
weaving dwindled and generally was confined to carpets and rugs. Some  
who continued in the weaving business included Roger Horrocks and his  
wife Sarah Ann, Mary Taylor, Hannah and George Harbour and Sarah  
Clegg.

Those who made carpets at home would collect cloth rags for many  
months cutting them into strips and sewing them together, end to end,



MARGARET ELEANOR  
HARRIS GOODWIN HUNDLEY



Margaret Eleanor Harris, daughter of James and Francis J. Woodrige was born March 27, 1821, in Abbeville, South Carolina. Here, her early childhood was spent. Her parents were pioneers of the States of Mississippi and Texas.

She married Lewis Goodwin Nov. 6, 1836. Their home was in Bastrop, Texas. To them were born five children. Sometime later her husband died. About 1852, she met and married Thomas Augustus Hundley. To them were born four children. She also cared for two stepdaughters. They heard the gospel from missionaries and decided to go to Utah. They left many possessions for they were plantation and slave owners. After leaving their home they crossed the sandy plains of Texas by ox team. They spent sometime in Florence, Kansas, then went on to Denver, Colorado, where they lived for two years. They left for Utah in the spring of 1862, reaching Provo River during high water. The river had to be forded, and as they crossed, the current carried the wagon and oxen down stream. Eleanor took her little ones and walked on the backs of the oxen and landed safely. They located in Heber where they built a log home.

The growing season was short at that time. Wheat was often frozen. It had to be ground in a coffee mill to obtain flour for bread. Materials for clothing were scarce, so Eleanor carded and spun wool for clothing. Her husband worked in the mountains getting out saw logs for mills. In late June 1870 while chopping saw logs he was injured and died on July 15.

Eleanor had a very good education and began teaching at the first school in Park City.

(1) Lewis Goodwin

THOMAS AUGUSTUS HUNDLEY  
(2) Thomas Augustus Hundley

About 1875 she moved on a homestead in Center, Here, with her children she lived many years. Her church activities were many. She was a Primary teacher, Relief Society teacher and Relief Society president for many years. She did temple work in the Logan and Manti Temples.

She was always interested in the young people. Her cottonwood grove was the playground of youth. Her home was a social center, where the young people loved to gather.

She passed away in her eightieth year, at the home of her daughter, Mrs. P. A. Murelock, April 7, 1900, rich in love of all who knew her.

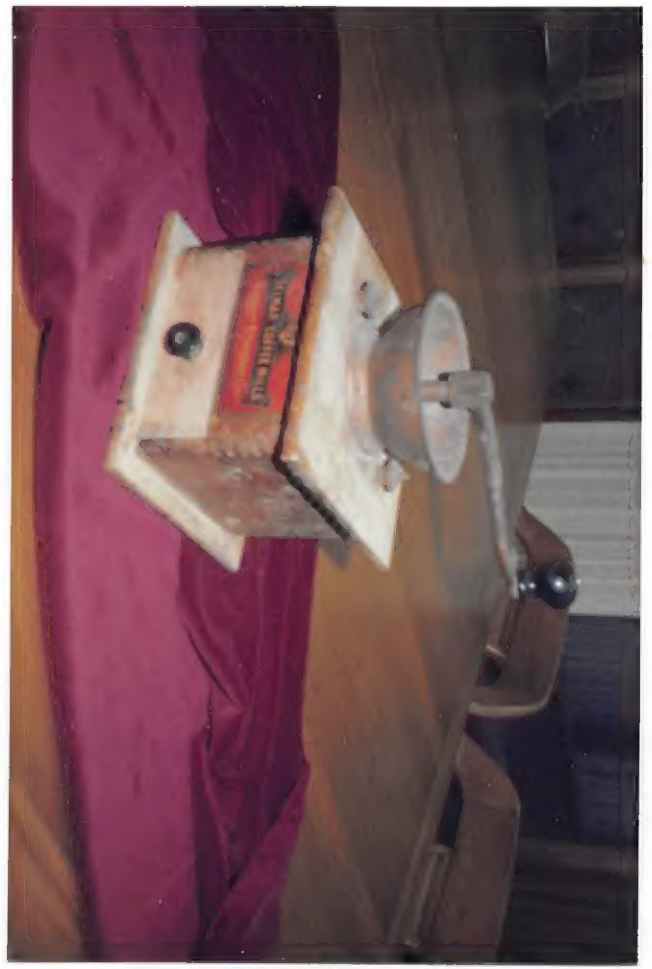
Here was a rich life in services of love and devotion and an abiding faith in the Gospel.

Coffee Mill used  
for milling flour



08/04/81

Mary  
Kids  
Crock  
Coffee  
Shells  
Flour  
319-320  
300  
in  
Flour Milling



town. He purchased the lot on the southwest corner of Main and Fifth South Streets and built a home where he and his family lived for the rest of his life.

He was bishop of the Heber Third Ward for exactly 28 years, from February 8, 1903, to February 8, 1931. The present ward chapel at Fourth South and Main Streets was built early in his administration. After his release as bishop he was appointed to the Stake High Council.

He was always active in community as well as Church affairs and held many positions of trust. Among others, he was representative to the State Legislature for three terms.

During his long, active career as a public servant he, with the help of his wife, worked hard to support and educate their family of three daughters and eight sons. They also assisted in rearing three orphaned grandsons.

He died November 19, 1952, and was buried in the Heber City cemetery. He is survived by his wife, seven children, 34 grandchildren and 23 great-grandchildren, as of May, 1957.

Names of children: Velma, Lindsay W., John Floyd, Royal Don, James Ernest, Grace, Daniel, Ida, William, Robert, Howard.

## JOHN CROOK



John Crook was born October 11, 1831, in Trenton, Lancashire, England. He married Mary Giles, September 6, 1856. John died March 31, 1921, at the age of 89, one of the stalwart builders of the valley.

John Crook, together with Robert Holden, were baptized into The Church of Jesus Christ of Latter-day Saints in the spring of 1847. John was baptized by Uncle Peter

Mayho in the Brook of Hallith Wood. On January 1, 1851, he left Old England for America, arriving in Salt Lake City August 15, 1856. In his diary he relates many interesting incidents of the trip to America, the good times and the hard times. He was an ice peddler when he decided to come to Utah with the Giles family (William Giles). Mary, a member of the Giles family, later became his wife. They came to Utah in the E. B. Tripps company. He married Mary Giles September 6, 1856, in Provo City. In June, 1859, the west half of Heber was laid off in city lots, and in July he moved camp to that city and commenced hauling logs and building a house. When Wasatch Stake was organized, July 5, 1877, and Heber was divided into East and West Wards, John Crook was chosen first counselor to Bishop William Forman of the Heber West Ward. He was especially interested in music, genealogy and history, and was considered one of Wasatch County's best historians. He was the first choir leader in Heber. His vocation was farming and stock raising, and he was the owner of the first red sandstone quarries in this area.

Mary Giles Crook was born April 13, 1833, in Calvertson, Nottinghamshire, England, to William Giles and Sarah Huskinson. She died September 5, 1888.

Mary Giles Crook was married about a month after their arrival in Utah. She and John Crook were married by Bishop Jonathan O. Duke, Sr. Their first home was a covered wagon box, their next home was a two-room adobe house. The winters of '56 and '57 were very severe and the snow was very deep. Her husband, John, hauled willows from the river bottoms for firewood. Sometimes while working he would sink up to his armpits in the snow. In the fall of 1856, wheat was scarce and flour was \$6 per hundredweight. She, like many other pioneer women, had to grind the wheat by hand in the little coffee mill. In November of '59 a baby girl came to the home of John and Mary Crook. They named her Sarah Elizabeth. This was the second child born in the valley. The home was built in the fort, thus protecting them from the Indians. After leaving the fort they built a three-room log house, later a red sandstone home, which is still standing and is occupied by a granddaughter, Mabel

Crook Lyon. The sandstone was from John's quarry, five miles east of town. At the time of the diphtheria epidemic she went into the homes and helped care for the sick and dying. She acted as a counselor in the Relief Society to President Katie Forman.

Children: John William, Mrs. John Carille (Sarah Elizabeth), Heber Giles, George and Franklin (both died in infancy), Mrs. Jonathan O. Duke (Mary Jane), Thomas Huskinson, Frederick, and Mrs. Joseph Callister (Margaret Ann).



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*Provo River Story*

## ADOLPHUS SESSIONS

Adolphus Sessions was a son of Daniel Alexander Sessions and Rachel Jeanette Baum.

Adolphus, always known as Tohe, was a twin. His brother's name was Adolph.

Tohe married Rachel Emma Hicken and they had two sons. She was the daughter of Thomas Hicken and Margaret Powell. They were married in July, 1892, at Heber, having two sons, Thomas and Charles. After his wife's death he married Mary Jeanette (Maie) Nelson on December 26, 1900, daughter of Henry T. Nelson and Mary E. McMullen of Heber. Together they reared a large family, 13 children: Coridon, Chloe, Ella, Burnell, Agnes, Lorna, Elvin, Phoebe, LaVern, Emma, Rose, and Earl (twins). Vida and Lizette Dezun.

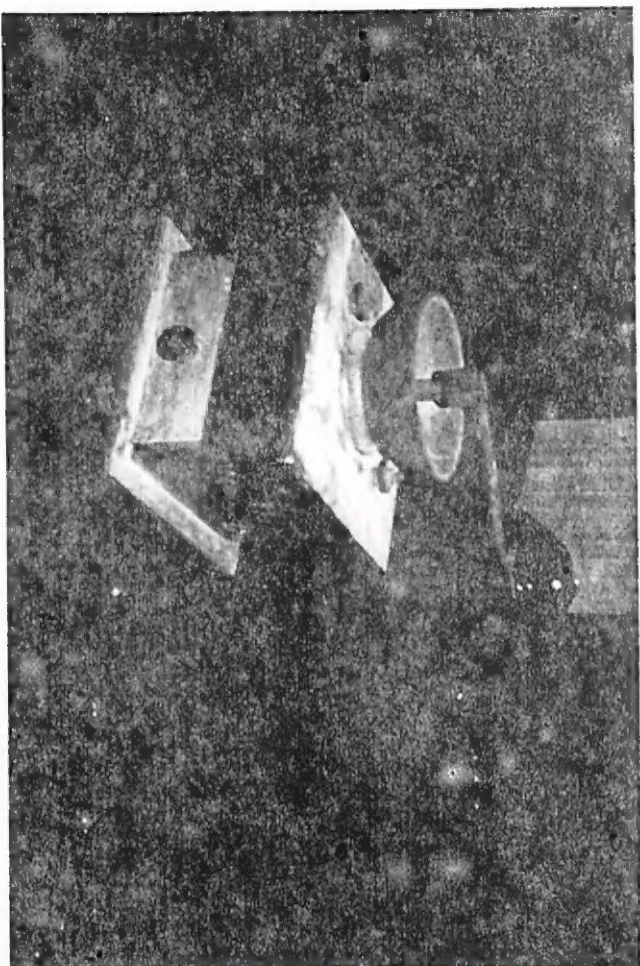
Maie was a wonderful wife to Tohe. She was born January 13, 1874, and they had many trials. She was always there to help in times of sickness in the neighborhood, being an angel of mercy.

They went to the LDS Temple in Salt Lake City and were married on May 16, 1923, and had their children sealed to them. They lived in the same location all their married lives. Her husband died May 3, 1936. He was a cattle man and farmer.

Tohe's grandfather, Baum, was a guard over the bodies of the Prophet Joseph Smith and Hyrum in Nauvoo when they were killed. As a girl six years old, his mother remembered walking around the coffins.

Tohe and his twin brother cut rails for the railroad. When only 13 years of age, their father hauled them to Salt Lake. Their shoes were made out of cowhide or of old gunny sacks. They ground their wheat in a coffee mill and soaked it so it would be soft enough to eat.

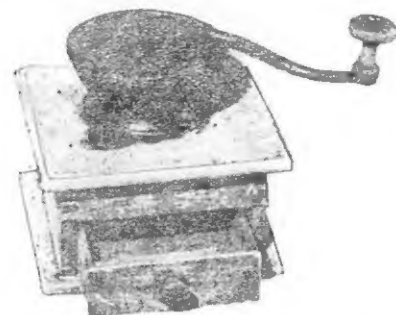
Maie and Tohe, as they were known to everyone, were quiet in their way, going about doing good. Besides their own family, they reared two grandchildren, Dale and Ruth. They are good, honest people. After her husband's death, Aunt Maie, as she is now known to everyone, kept working to keep her family together.





## BEVERAGES

When the word of wisdom directed the pioneers to give up their cherished tea and coffee, they found several comforting substitutes—a cup of hot water with cream or milk and a little sugar or honey added. They called it Mormon Tea.



Coffee Grinder owned by Mr. and Mrs. William Passmore Bauden, San Pete County, Utah.

*Sage Tea.* Made by brewing the leaves of garden sage and seasoning with cream and sugar. Many mothers used catnip; the weed grew everywhere to make tea for supper or breakfast as well as to give to babies when they had colic.

*Barley Coffee.* Barley was browned in the oven, then ground to make a delicious coffee.

*Mormon Postum.* Parch seed peas; be careful not to burn; grind to a powder. Steep one heaping teaspoon to each cup of water. Serve with sugar and cream.

*Brigham Tea.* Mountain Rush, from which a tea, commonly known as Brigham Tea or Mormon Valley Tea, was widely used by the pioneers. It was steeped like tea and taken with or without milk and sugar according to taste.

The following recipes were extensively used by the pioneers to provide nourishment for their loved ones during and after an illness:

*Currant Water.* Stir a tablespoonful of currant jelly into a glass of water. Sweeten slightly, if desired. When currant juice is obtainable, use three tablespoons of the juice and enough water to dilute to the desired acidity. Acid drinks are most refreshing in fever.

*Rice Water.* Wash four tablespoons of rice, add to it three cups of cold water, place it on the fire, and cook for half an hour. Season with salt, strain and serve.

*Barley Water.* Wash five tablespoons of pearl barley, add four cups of cold water; place it on the fire, and boil slowly for two hours. Strain, and when cold, season with a little salt, or, if not hurtful, a little lemon and sugar.

*Toast Water.* Toast two or three slices of stale bread until brown all through, but not at all scorched. Break the toast in small pieces, and put a cupful of it into a pitcher, using only the toast which is thoroughly brown. Pour on the toast three cups of boiling water, let this stand for ten minutes, strain, and serve when cold.

*Hot Lemonade.* This should only be taken before retiring; it is excellent for colds, but care should be taken to avoid all exposure on the following day. Use one lemon,  $\frac{3}{4}$  cups boiling water, sugar to

taste. Squeeze lemon juice into the water and add the sugar. Serve hot.

*Egg Nog.* One egg; milk; one tablespoonful brandy, rum, or wine; one tablespoonful sugar. Beat the white of the egg stiff; stir the sugar into it. Add the yolk of the egg, beat well and stir in the liquor. Place the mixture in a tumbler and gradually add enough milk to fill the glass, stirring all the time. Add a slight grating of nutmeg, and serve. Wines or liquors should never be given to a patient without the advice of the physician, as in fevers they are positively harmful. Cases of sudden prostration are an exception; a spoonful of liquor often quickly relieving the distress.

*Spanish Gingerette.* To each gallon of water put 1 lb. of white sugar;  $\frac{1}{2}$  oz. best ginger root;  $\frac{1}{4}$  oz. cream of tartar and 2 lemons sliced. In making 5 gals. boil the ginger and lemons 10 minutes in 2 gals. of the water; the sugar and cream of tartar to be dissolved in the cold water, and mix all, and add  $\frac{1}{2}$  pint of good yeast; let it ferment overnight, strain and bottle in the morning. This is a valuable recipe for a cooling and refreshing beverage; compounded of ingredients highly calculated to assist the stomach, and is recommended to persons suffering with dyspepsia or sick headache.

*Grandma Tucker's Beef-Tea.* In families where little time is given to preparing invalid dishes, the extract of beef is much to be preferred in the making of beef-tea. In this way the tea can be made as strong or weak as may be desired, and may be got ready quickly, hot water and a little salt (generally half a teaspoonful to a cupful of water) being all that is necessary besides the extract. A physician of large practice has said that beef-tea made in this way is much better than three-fourths of that prepared direct from the beef, and that only with exceptionally good nurses would he allow any other kind to be administered to his patients. In making tea from the beef, have the meat cut from the round and chopped very fine by the butcher. To a pound of meat allow a pint of cold water. Put the water on the meat in a covered saucepan, and let the latter stand for an hour on the back of the stove in a very moderate heat, stirring frequently, then place it on a stronger heat, letting the liquid heat up very slowly, and simmer for an hour longer. Add salt to taste, strain and set away to cool. When cold remove every particle of fat from the top and heat up only the quantity needed for immediate use. When the tea is required in a hurry, the grease may be taken off by laying a white paper on top of the warm liquid.

*Mutton Broth.* Take a pound of the scraggy part of the neck of mutton, cut off all the fat, and cut the lean into small cubes. Add to the meat four tablespoons of pearl barley, and three pints of cold water. Heat slowly to the boiling point, skim carefully, and set the broth back where it will simmer. Place the bones in a pint of cold water, and boil them gently for half an hour; then strain the liquor into the broth and cook the latter two hours longer. Season well

Ephraim Smith used his  
"Hopper Mill" to grind wheat into  
a coarse whole wheat flour.

This mill was ordinarily used  
to grind bark from trees which  
was used in the tanning of leather

EPHRAIM AND NANCY  
ELIZABETH BETHERS SMITH



Ephraim Smith was born in September, 1833, in Tennessee, son of Richard and Diana Bragtal.

He married Nancy Elizabeth Bethers on September 28, 1852, and they were parents of 12 children.

Ephraim died on December 28, 1898.

Nancy died on September 4, 1931.

She was a daughter of Zadock S. and Sarah Collins Bethers. She moved to Council Bluffs and was there six years before leaving for Utah in the fall of 1852 with her parents in the Joseph Cuthouse company.

Sarah Collins Bethers, the mother, was a weaver, so she brought her spinning wheel and looms, also wool, yarn and thread. Sarah and her daughters, Mary Jane and Nancy Elizabeth, carded the wool, spun thread and wove cloth from which clothing for all the family was made. Pioneers around St. George planted cotton and flax from seed they brought with them, and they sent some of these products to the weavers in Heber to be used in weaving cloth.

Nancy's sister, Mary Jane, and Asa B.

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York were married on her (Nancy's) wedding day, at Provo, by James E. Snow.

Ephraim's parents crossed the plains to Utah in 1850. His mother walked the entire distance, because she was afraid of buffalo stampeding through the wagon trains.

In 1860, Ephraim and Nancy, with their family, moved to Heber City, where they built a log cabin and later a large cabin used as a fort to protect women and children. Indians were very bad. They stole cattle and horses and then brought them back, demanding money for them. They stole and returned one of Ephraim's horses five times. The last time he refused to give them money.

This condition finally became intolerable, so the matter was taken up with Brigham Young by Ephraim Smith, who stated that it was absolutely necessary that something be done to stop this depredation. A meeting between the whites and Indians was called. Chief Tabby and some of his braves came in and camped at Ephraim's place. Nancy and other women cooked for them.

At the meeting the Indians were told that if they did not stop stealing, the settlers would have to call out the soldiers and the Indians would be killed. The Indians agreed not to steal any more and the "peace pipe" was passed to all present.

Ephraim had the first and only tannery in Heber. He learned his trade in Tennessee before coming to Utah. He stripped bark from oak trees in the canyons near Heber and hauled to the tannery. He used the Hopper mill to grind the bark, the first mill used to grind flour for the Smiths and others and was the only flour mill for some time. Mr. Smith employed five men at his tannery, making harnesses and shoes and mending shoes. He also made fiddles and violins.

When the Salt Lake Temple was started he sent a team to help in the work and he hauled sandstone rock from Heber for the foundation. He used a spirit level to level a canal which brought water from Provo River into the valley for irrigation purposes.

They were the parents of 12 children: David Ephraim, Hetty Esther Ann, Millie Jane, Joseph Marion, William Albert, James Andrew, Sarah Dinah, Thomas Edward,

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Agnes Elizabeth, Phoebe Jannett, Mary May and George Richard.

HOW

Hopper Mill  
Estimated 1861





# Gourmet Coffee





...Russia. Mithridates fought three wars  
after the last one, in 63 B.C., the victori-  
ous general Pompey divided Pontus into two  
provinces combined with the Roman province of  
Bithynia and became the Roman province of  
Bithynia and Pontus.

HENRY C. BOREN

INUS. See BLACK SEA.

HORSE (Ponies); SHETLAND PONY.

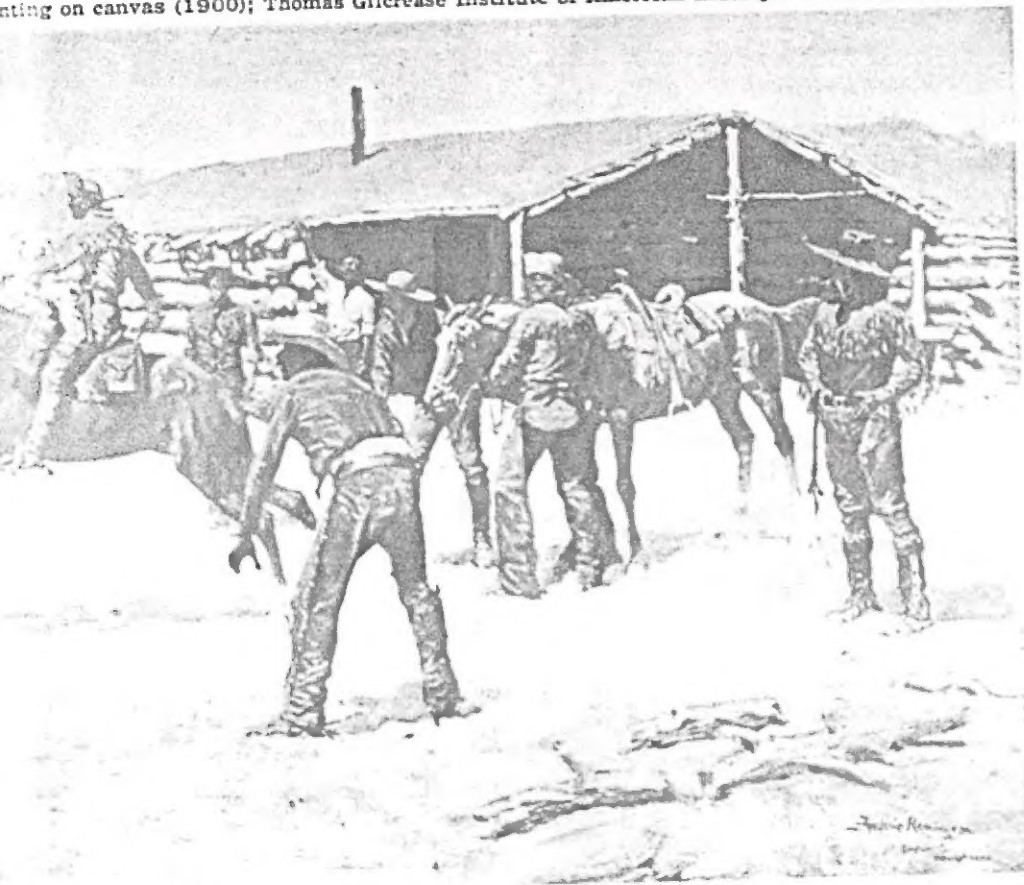
SS. Daring horseback riders of the pony  
express carried United States mail between St.

defense against attacks by Indians and bandits. They  
rode day and night in all kinds of weather. The mail  
was lost only once in the 650,000 miles (1,050,000 kilo-  
meters) ridden by the pony express.

Riders carried the mail in leather, rainproof pouches,  
strapped to the front and back of the saddle. The post-  
age rate, at first \$5 a half ounce, later became \$1. The  
mail never weighed over 20 pounds (9 kilograms).

The first pony express trip took 10 days to cover the

...nting on canvas (1900); Thomas Gilcrease Institute of American History and Art, Tulsa, Okla.



**A Pony Express Rider**  
switches to a fresh mount and  
begins another step of his dan-  
gerous dash across the West.  
The American artist Frederic  
Remington captured this scene  
in his painting, *The Coming and  
Going of the Pony Express*.

